

INTER CULTURE COMMUNICATION IN THE LIFE OF THE HINDU IN MOJOKERTO

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ABSTRACT

Communication and culture are two concepts that cannot be separated. Communication and culture lie in variations in steps and the way humans communicate across human communities or social groups. The crossing of communication uses message codes, both verbally and nonverbally, which are naturally used in all contexts of interaction. Inter-cultural communication in the life of the Mojokerto Hindus is one of them seen from the cultural anjangsana that they routinely do. The use of the kejawen Hindu pillow and the Javanese language in various activities shows that there is harmony between the Kejawen Hindus and the Balinese Hindus. Even though they have different cultures that can be racially, ethnically, or socio-economically different, or a combination of all the differences, they still live in harmony and mutual cooperation in all Hindu cultural and social custom activities held in Mojokerto Regency.

Keywords: Intercultural Communication, Hindus, Mojokerto

I. INTRODUCTION

The close relationship between religion, adat (tradition) and local culture cannot be separated from each other so that it becomes a system of Hindu religious life in Indonesia. "Religion contains the purpose of life, custom contains a way of life, and culture contains the value of life". From this it can be understood that in Indonesia, local customs and culture were used as a reference for the procedures for implementing the teachings of Hinduism, so that religion, adat and culture became a unified whole that led Hindus to reach the goal of life called moksartham jagadhita.

Similarly communication and culture are two inseparable concepts. Communication and culture lie in variations in steps and the way humans communicate across human communities or social groups. The crossing of communication uses message codes, both verbally and nonverbally, which are naturally used in all contexts of interaction. (Mulyana, 2011 and 2012; Liliweri, 2007).

Hindus in Mojokerto have special manners in greeting, for example, communication greets older people who are full of respect, people of the same age as friendships, smaller people are full of affection. If when meeting on the road or in certain places, communicating with each other nods his head, smiles a little, or utters the food Jali Om Swastyastu. Hindus in other regions also have manners in life according to the local genius that has been inherited until now.

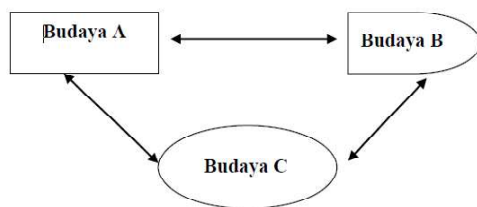
For Hindus in Indonesia, cross-cultural communication has a very important role, because the teachings of Hinduism are practiced and developed in tune with local wisdom or in harmony with local culture. Hinduism Colleges really need to equip their students with cross-cultural communication studies to be able to win employment in various regions, facilitate the acceleration of the formation and delivery of religious teachings to Hindus everywhere.

II. DISCUSSION

2.1. Intercultural Communication

Communication science is a branch of multidisciplinary social science. It is called multidisciplinary because the approaches used come from and involve various other scientific fields (disciplines) such as culture, religion, linguistics, sociology, psychology, anthropology, politics and economics.

Intercultural communication is communication that occurs between people who have different cultures that can be racially, ethnically, or economically different, or a combination of all these differences. Some intercultural communication experts express their opinions on the definition of intercultural communication. Andrea L. Rich and Dennis M. Ogawa (Liliweri, 2009: 12) states that intercultural communication is communication between people of different cultures, for example between ethnic groups, ethnicities, races and social classes. Furthermore Samovar and Porter also stated that intercultural communication occurs between message producers and message recipients whose cultural backgrounds are different. Culture is responsible for the entire treasury of communicative behavior and the meaning that each person has. Consequently, the treasuries possessed by two people of different cultures will be different, which can cause all kinds of difficulties. The cultural influence of individuals and the problems of the encoding of messages is illustrated in the following chart.



Bagan 2.1
Komunikasi Antarbudaya³²

Intercultural Communication
(Liliweri, 2009: 14)

Three cultures are represented in this model by three different geometric forms. Culture A and Culture B are relatively similar and each is represented by a rectangle. Culture C is very different from culture A and culture B. This greater difference is seen in circular culture C and physical distance from culture A and culture B.

In each culture there are other forms which are somewhat similar to the form of culture. This shows individuals who have been shaped by culture. Individual forms differ slightly from the cultural forms that influence them. This shows two things. First, there are other influences besides the culture that forms the individual. Second, even though culture is the dominant force that affects individuals. Even people in a culture have different qualities.

According to Ahmad Sihabudin (2011: 21), the process of intercultural communication is illustrated by arrows that connect intercultural.

- 1) The message contains the meaning desired by the encoder
- 2) The message experiences a change in the meaning of the influence of the reverse encoding culture (decoder), has become part of the meaning of the message.
- 3) The meaning of the message changes during the phase of receiving back encoding in intercultural communication because the meaning possessed by the decoder does not contain the same cultural meaning as the encoder.

The degree of cultural influence in situations of intercultural communication is a function of the differences between the cultures concerned. This is shown in the model by the degree of pattern change seen in the message arrows. Changes between culture A and culture B are smaller than changes between B A and C culture. This is due to the greater similarity between culture A and culture B. The vocabulary of communicative behavior and the

meanings of both are similar and attempts at back encoding that occur, therefore, produce meaning that approaches the meaning intended in the encoding of the original message. But because C culture looks very different from culture A and culture B, the reverse encoding is also very different and more like C culture.

2.2 Mojokerto Hindus

Hindus in East Java, especially in Mojokerto Regency have a religious tradition inherited from local wisdom which is called the belief of “*Budha Jawi Wisnu*”. The “*Budha Jawi Wisnu*” book is now stored and cared for by *Pandita* Margono, one of the elders of Mojokerto Hindus who played a large role in the development of Hinduism in Mojokerto. This belief is estimated to be the legacy of King Erlangga who ruled in East Java in the year 941-964 (Poerbatjaraka, 1981: 15) and is evidence of the strength of Hindu civilization that had flourished in East Java since the days of the kingdom.

The belief values of the “*Budha Jawi Wisnu*” in Mojokerto contain aspects of *Tattva*, *Susila*, *Acara* according to the concept of the Tri-Framework of Hinduism which at first is often referred to as “*kajawen*”. Religious traditions along with their ritual means use Javanese terms such as ritual *kenduri*, *mitoni*, *nyapih*, *khitanan*, clean village, *nyadran*, and *ruwatan*. But until now not many Hindus in Mojokerto know for sure the development of the beginning of the development of Hinduism in Mojokerto Regency.

From the data of the Hindus of the Directorate General of Guidance of the Hindu Community of the Ministry of Religion of the Republic of Indonesia, we can find the number of Hindus in Mojokerto Regency as many as 309 people, consisting of 177 men and 132 people. While the number of Hindus in Mojokerto City is 85 people, consisting of 41 men and 44 people. The total number of Hindus in Kabupaten and Kota Mojokerto is 394

people, consisting of 218 men and women as many as 176 people (Data of Hindu Supervisors of the Regional Office of the Ministry of Religion of East Java, 2017). In terms of livelihood, the majority of Mojokerto Hindus work as farmers, ranchers, laborers and entrepreneurs. Some of them work as Indonesian Police, Entrepreneurs, Teachers, and Midwives.

2.3 Anjangsana as Inter-Cultural Communication of Mojokerto Hindus

The daily lives of Hindus in Mojokerto appear harmonious and mutual cooperation, helping each other help stay awake and deliberation in addressing religious, socio-cultural, or economic problems. The relationship of harmony and harmony in Hindu life, according to the PHDI Chairperson of Mojokerto Regency, Sri Wangi Peni (Interview, 17 June 2017), is well maintained even though the location of the house or place of residence of the people is far apart and scattered in various villages.

Although the majority of Hindus in Mojokerto adhere to *Kejawen* Hinduism, they can also socialize with indigenous Balinese Hindus. Even though they are different cultures, they can still mingle with each other. The daily behavior of the people according to the teachings of Hinduism is reflected in their attitude of togetherness and mutual help in daily life. In turn, every month a meeting is held at the ummah’s house called the *Anjangsana*. In the event that was full of intimacy, it was filled with the activities of *Tri Sandhya* together, dharma wacana, *dharma tula* or *rembug umat*, drawing *anjangsana* numbers, *mapunia* for religious activities, and ending with eating together.

It is usually chosen on Sundays for the implementation of *anjangsana*, taking into account holidays so that all people can attend the event until it is finished. Sometimes Hindu leaders from Bali were invited to the event

while discussing religious issues. *Anjangsana* in the Big Indonesian Dictionary is a visit to release longing, hospitality (to a neighbor's house, relatives, old friends, friends).

The pattern of togetherness, please help, as explained by Endraswara (2013: 50-51) is a Javanese characterology, which is called the expression of the Soul of *Khantong Bolong*, marking a giving soul. The soul that is lobok atine, meaning loose, sincere. In puppet characters, such souls are depicted like the character *Petruk*, so-called kanthong bolong, containing the meaning of characters who like to give to others. The key word is to be sincere, sincere, and attentive, which is also an expression of a healthy soul. A healthy soul is if the body, heart, and mind are willing to accept a psychic king who has a motto; "*There is no good, except to please others*".

In the *Anjangsana* culture, there is a communication process that takes place between people of different cultures who are usually influenced by several factors. Willian G. Scoot (Tommy Suprpto, 2006: 7-9) cites Babcot's opinion that there are 5 (five) factors that influence the communication process. First, The Act, the act of communication wants the use of symbols that can be well understood and the relationships made by humans. In general, these symbols are expressed in language or in certain circumstances other signs can also be used.

The Scene (Scene), the scene as one of the factors in this communication emphasizes its relationship with the communication environment. This scene explains what is done, what symbols are used, and the meaning of what is said. By understanding this scene is what is meant by something that will be communicated through what symbol, something that can be communicated.

Furthermore, The Agent, the individuals who take part in the communication relationship are called communication actors. The sender and recipient involved in this

communication relationship are examples of these communication actors. And their roles often replace each other in developing communication situations. The Agency (Intermediary), the tools built in communication can build the realization of the intermediary (the agency). Besides being able to form oral communication, face-to-face, these tools can also be written communication tools such as orders, memos, bulletins, notes, assignments and other similar.

The Purpose, according to Grace in the Administrative Communication book and several factors that caused the failure by Miftah Thoha, there are 4 (four) types of goals, namely: One, Functional Goals are the goals which are basically useful for achieving the goals the purpose of the organization or institution. Two, The Manipulative Goals; This goal is intended to mobilize people who want to accept ideas that are delivered in accordance with or not with their own values and attitudes. Third, this goal is intended to create creative goals. This communication is used to enable a person to be able to express these feelings in reality. Fourth, The Confidence Goals; This goal is intended to convince or develop people's beliefs in the environment.

Before the *Anjangsana* begins, the people usually offer *Hindu Kejawen* as a symbol derived from crops such as vegetables, fruits, rice which is covered with banana leaves. Banten was presented to *Ida Sang Hyang Widhi Wasa* as an expression of gratitude and gratitude for the gifts that have been given so that people can gather together. Uniquely, not only in *Anjangsana*, native Balinese Hindus also use *Hindu Kejawen banten* in every ritual activity they carry out.

After praying, it was followed by remarks by the host of *Anjangsana* and the dharma discourse by invited representatives of the people or Hindu religious leaders. Followed by question and answer about the dharma discourse related to the topics discussed. Then

it was closed by drawing arisan prizes for the people as well as small prizes for children so that harmonious intercultural communication was established.

The language they use when *anjangsana* or other activities is using Javanese. But sometimes also use Indonesian. This shows that there is a strong sense of belonging and togetherness in intercultural communication that they do.

III. CONCLUSION

Inter-cultural communication in the life of the Mojokerto Hindus is one of them seen from the cultural *anjangsana* that they routinely do. The use of the *kejawen Hindu* pillow and the Javanese language in various activities shows that there is harmony between the Kejawen Hindus and the Balinese Hindus. Even though they have different cultures that can be racially, ethnically, or socio-economically different, or a combination of all the differences, they still live in harmony and mutual cooperation in all Hindu cultural and social custom activities held in Mojokerto Regency.

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